1:Williams E,G-5 (1923-1925) 1930
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The ideal Orokaiva is not a fat man, but well-conditioned.

Either by nature or by manner of life he is prevented from 826
'running to fat', so that the ideal never borders on adiposity. 881
But he admires plumpness as he abhors skinniness. I was 192
never able to discover a word in his language for fat, stout, or obese (indeed, there are, generally speaking, no such figures to be seen); but for a comparatively well-fleshed body he simply uses the word 'good'. Altogether I think we may attach a good deal of value to the native's own explanation of seclusion, and may conclude that the principal purpose of that seclusion is to make the initiate put on flesh, to bring him as near to an admired condition of plumpness as the physical make-up and the *milieu* of an Orokaiva will permit.

Just as the native admires a well-conditioned body, so he [732] •
has a peculiar sensitiveness regarding physical deformity, and a horror of projecting bones and skinniness. An interesting evidence of this is found in the swear-words or terms of abuse which he uses. Besides such expressions as *Sovai-ta-mei* (son of a *sovai*) and *Pureambo* (waster or lazy-bones), there are *Temburite* (skinny-ribs), *Teperete* (spindle-shanks), *Kumuperete* (which means that the backbone is visible), *Abo-pokumo* (too much of the sacral vertebrae), *Utu-jabuti* (elephantiasis legs), *Tunga-dipori* (long neck), *Tengeu-pepeki* (big ears). Not a few of his ritual precautions 881
are aimed at preventing these deformities, and it appears 826
that he is specially liable to contract them at the end of his 751
seclusion. Hence the precautionary and purificatory observances which we see at the end of the cycle. For instance, the initiate is not allowed to sit on the ground for fear of *baupeni* (elephantiasis of the scrotum). It is necessary to provide a mat for him to sit on while he is being decorated, and a log while he is going through the *ate-ate* ceremony. Similarly there are various precautions against baldness, which I have mentioned; and before he is quite free to come and go as he pleases he must pass through a general purificatory rite, viz. that of the *suna*. The object of the *suna* is expressly to prevent bodily deformities or afflictions such as the prevalent glandular swelling in the groin or the swelling or distortion of joints.

2: Williams E, G-5 (1923-1925) 1928
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754 bears him a personal grudge and merely wishes to vent his spite.

754 It is not always an enemy who receives the blame. 888 Any piece of circumstantial evidence may be sufficient to implicate the innocent, and especially so if he be an 753 old man; for there is apparently a kind of *mana* about 761 old age which argues a special fitness for sorcery. To sum up, one may say that, while it is not true that misfortune, sickness, and death are invariably ascribed to sorcery, the suspicion of it is nevertheless extremely common; and one might go so far as to say that almost every death is ascribed to sorcery in the opinion of some one or other.

754 An example will show how baseless the suspicion may be. In the village of Aurida on the Opi was to be seen 732 a miniature house, not much larger than that which com- 753 monly accommodates a pet cockatoo or hornbill. It contained as perpetual inmate a little girl whose limbs were so twisted as to be quite useless. Some years back, as she said herself, she used to play with the other children until this disease overtook her and slowly turned her into a cripple. As a very little child she had been the great pet of her old *nobo*, or maternal uncle, who had been in the habit of dandling her in his lap. The old man had died before I heard of this case. He had never hinted at making magic against the child, and maybe he was never openly accused of doing so, but there was no doubt in the village that he had been the cause of the terrible malady which eventually ended in her death. No real reason could be found, but the fact that she was so often in his arms was enough cause for suspicion which in time turned to certainty.

754 The same village provided a somewhat amusing inci- 694 dent which serves to show the ramifications of evil which 687 may arise from a false accusation. One Josiva of a neighbouring village brought a charge of sorcery against an old man of Aurida. He evidently wished to make a court case of it, for he enlisted the aid of three village con-